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A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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APRIL 1912

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The Unitarian Advance

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The Unitarian Advance

Formerly The Unitarian. *Established 1906*

VOLUME II (NEW SERIES) APRIL, 1912 NUMBER 8

OF course the thing happened which was expected to happen. President Taft's noble treaties for International Arbitration passed the Senate—*after their souls had been taken out of them!* The high ideal and splendid achievement for progress which they first embodied was absolutely slaughtered. It was not the American people who failed to meet the President's superb ideal. It was not even the representatives of the people, for everybody knows that the gentlemen who sit in the upper house of our national congress are only to the slightest degree the representatives of the people. They represent something else, in nearly every case. In this matter they were engaged in a miserable game of party politics, for an ignoble end. Meanwhile another good argument is afforded for the popular election of Senators, in order that they may become representative of the people in very fact. We are glad that our Unitarian churches, in company with all the great religious denominations of the country have been agressively outspoken in their urgency for the adoption of these treaties. It has been pre-eminently church business, and the churches and their responsible leaders have had but one voice in the matter. We regret that one Unitarian layman conspicuously designated by our national organization as an exponent of our high ideals in public service, and in position to use his voice and vote for furtherance of the measures which the whole moral and religious sentiment of the nation had espoused, felt it his duty to count on the other side. We wish that it might have been otherwise.

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BUT one month remains before the books of the American Unitarian Association must be closed for the fiscal year of 1911-12; and the measure of good works which the Association can accomplish in the year coming will be conditioned on the sum total of gifts paid in before that time. Doubtless most of our churches and generous individual givers have already made their contributions; and yet no small part of the anxiety of those having our missionary work at heart lingers over the uncertain factor of the gifts postponed "to the last moment." The new apportionment scheme will doubtless prove its practicability, this year, and we shall be disappointed if it does not bring notable augmentation of our missionary funds: which means, a vital increase of the power of the Unitarian Ideal to grow.

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IT is very obvious to those acquainted with our work, that the size of our missionary fund, each year, is proportioned, not to the capacity of our people to give, or their willingness to give,—but to the success of our methods of asking them to give; and the proportion of failure or success in money-raising for our cause comes back as a burden of responsibility on those whose business it is to do the asking. Primarily that comes home to the individual ministers, who are the ultimate factors of potentiality in all concerted denominational enterprise. *How much do they care* whether the Unitarian gospel is energetically urged, or is laggardly permitted to go by default? *How much do they care* whether Unitarianism remains a *static* tradition of the serenely well-established churches which the fathers planted, or is a *dynamic* pulse of progress creating new centres and reaching out into larger fields of influence at every new point of national development? The accumulated gifts of the churches, each year, practically define the denomination's capacity for growth that year; and the ministers of the churches can do more than any other agents to keep their churches kindlingly alert to their privileges of responsibility in the matter. And need we suggest

how significantly this issue of denominational growth presses home upon the problems of each Unitarian minister's personal interest:—an interest more than selfish,—but searchingly pertinent, to the measure of his highest idealisms?

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BUT of course that does not let you out, may we gently suggest to the particular "lay-person" who is reading this paragraph at this particular moment. Perhaps your minister has forgotten to urge you; or has consciencious, or temperamental reasons for silence in the matter; or perhaps you were absent from church when he urged! But for you the responsibility is an individual and personal and immediate issue—*just because you are reading this page.* How much have you given, or will you give before May 1st to afford the Unitarian message a larger chance in 1912? There are growing cities in the great new States of the West, and the miraculously growing regions of the Canadian Northwest, eager in their adolescence of new progressive life, offering us such opportunities as Unitarianism has never known before. The other denominations are crowding in, already urgent on the field. The denomination with the most progressive, up-to-date, vitally American gospel waits—*for more money*—before entering in; and every year's waiting involves most costly expenditure later on. Why wait? Why, *we wait for you!*—for the average Unitarian giver; we wait for the man or woman who forgets until the last month in the fiscal year to give the A. U. A. its means of economic promptitude in entering new fields; we wait for the people who really believe that the Unitarian faith is more than a fad—is a superb method of human progress such as the world has never elsewhere achieved,—but who have never thought as yet to give that belief expression in form of efficient generosity to our missionary funds. *We wait for you!* Why not surprise your minister, or the treasurer of the A. U. A. by an unexpected, impulsive check sent today, to augment the accredited contribution of your church, or swell the reckoning of gifts from "friends":—that there be a little less waiting—somewhere, this year, than in years heretofore?

———o———

SOME very refined, high-born, and gently nurtured women have been breaking laws, destroying property, and imperilling public safety in London, and are now serving sentence as criminals, ("two months' hard labor") in London prisons. Why have they done so? Of course the logic of their action is precisely that which has led labor-unionists in this country to dynamite bridges and wreck newspaper buildings;—with this notable distinction: that the London suffragettes do not work in the dark, do not pay hirelings to commit their lawlessness for them while those "higher up" make pretense of outraged innocence, and their criminal deeds bring no hazard of life to any but themselves. These differences in methods are of course very significant, but the logic of lawlessness is the same in either case. The only way to convince the public that wrongs must be righted and injustices removed, is to shock society, and frighten society, and exasperate society into paying attention to the significance of the issues involved, and hastening along the processes by which progress can be achieved.

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NOW we do not believe in lawlessness. We maintain that the destruction of property and the endangering of life and the disturbing of the public peace are evil things, which should be punished to the full extent of the law. We commend the action of the London courts in showing no leniency in the matter, but in prosecuting criminals with utmost severity. We deplore the fact that women clamoring for justice should use the weapons of injustice. We are not to be reconciled to the argument of brutality. But most of all do we deplore the fact that the only way by which a large proportion of human minds can be brought to the consideration of the existence of serious wrongs is by the pangs of public and private inconvenience. The strategics of the London suffragettes are historically accurate and dynamically shrewd, whatever may be said of their ethics. The only vital argument against women's suf-

frage is the stubborn inertia of the custom that prevails. Of course a host of very intelligent and sensible people have other arguments to present, which seem to them conclusive. So before the Civil War, there were hosts of most worthy and intelligent people, both North and South, who had serious arguments to present against the abolition of slavery: so in the England of not long ago, astutest statesmen had weighty arguments to maintain against the public-school system; so in all the world until somewhat recently there were most intelligent and weighty arguments to be presented against the democratic form of government. *Then,* in every case, some intelligent people were on one side, and some on the other, of a great issue of social justice and human progress, while the great mass of people were indifferent, uninformed and docilily committed to the custom that prevailed. And things remained so until the agitators got busy. These people said extremely unreasonable things: they did extremely reckless things, in almost every case involving lawlessness, riot and social disorder. Nothing happened in any case until the discomfiture of public and private inconvenience began to chafe and to sting. Then people began to pay attention; the arguments of justice and right began to be listened to, a fretful majority finally won a victory or two over an offended and shocked minority—and then everybody discovered that the new custom established was the most reasonable, and inevitable way of human progress conceivable, and everybody acquiesced and forgot that anybody had ever opposed!

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WHY need this be so? Why must the way of human progress in all matters of justice and social rights be such a stupid way? It isn't because of the stupidity of ignorant people, so much as because of the stupidity of intelligent people; for it is a pitiable fact that social conservatism lies at the doors of the intelligent more than anywhere else. Of course at the end of another century every argument now seriously urged against the equal rights of women with men in public affairs will be considered as a joke:—just as our grandfathers' arguments in favor of human slavery, the divine rights of kings, and religious intolerance are now things to smile at. But is it you or I, or our dearest church friend, who will not take the trouble to consider the justice and reason for certain imperative reforms in the custom-that-prevails which involves inherent wrong,—until we are made uncomfortable and angry by the reckless deeds of vehement reformers? The lawlessness of criminal agitators is indeed deplorable, but very deplorable indeed is the justiceless complaisance of a habitually inert society of intelligent, well-meaning, and wholly respectable breakers of the eternal law of right. Our particular business is not to find arguments in defence of the lawbreakers of London or Los Angeles; that is not worth our while. Neither is it our business to coin new words of approbrium and scorn for such malefactors. Our business is to search deeply into our own souls to discover whether we are a part of the stupidity of the very stupid social order which can only be brought to consider the justice of new demands for progress, by being shocked, and exasperated into paying attention. The program of efficient Unitarianism as THE UNITARIAN ADVANCE conceives it, is to create the sort of open-mindedness, and progressive habit of soul which shall make the argument of brutality unnecessary. It is more than a religious problem; but it is nothing if it is not essentially that.

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THERE is a pretty bit of ecclesiactical "Opera Bouffe" going on in a certain community not a thousand miles from New York City. In days past, it seems, some generous and devout churchmen there paid in honest money to have a sumptuous Episcopal church erected and endowed to the glory of God. But in the course of time it came to pass, (as sometimes happens within a thousand miles of New York City) that a "priest" of eagerly High Church proclivities became rector of that church, and apparently has gone to the ecclesiastical limit in High Church extravagances. Not only intonations and incense, early masses and acolytes, but "auricular confessional" and

other "abominations of popery" have become the order of the day, to the consternation of some of the older-fashioned folk, including the heirs of those whose money built the church.

To the ordinary and vulgar Protestant mind there would seem to be several ways out of such a difficulty; but the way which occurs to the aggrieved in this particular case is the way of legal litigation, —preceded indeed by an appeal to a latitudiarian Bishop from which little is to be expected because of certain "delicate aspects" of the issue. But, say the protestants, (who actually consent to be called "Protestants" by their derisive "Catholic" opponents) let the courts decide whether money given to maintain an Episcopal church is not diverted from its trust when used to maintain rites and customs forbidden by the constitution—and liturgy of that church. Are they forbidden? Let the courts decide that, too; for is not an ecclesiastical constitution a form of contract; and a ritual of worship adopted by an incorporate religious body an agreement of faith having legal validity? So at last we are to learn, not from Bishop or ecclesiastical convocation, but from the clear, cold voice of the law whether an Episcopal church has right to dally in the preserves of the Roman Catholic church, and yet belong to the Protestant Episcopal Church of America.

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TO meet this resort to the civil courts the rector of this parish has characteristic reply. He wields the bolt of ecclesiastical excommunication. At a public service, from the chancel, he pronounces the spiritual doom of a man conspicuous in his community for public spirit, personal uprightness of character and philanthropic ways,—because he is leader in this warfare against the peace of the church. Not by vote of the church, not by the decision of any ecclesiastical tribunal, not with the advice or consent of his Bishop, even, but in his own person as priest of the church and "representative of God" he cuts this man off from all spiritual privilege of the sanctuary and forbids that any member of the church have dealings or relations with the excommunicant until he shall repent—and receive pardon from his priest.

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NOW this is one way in which the affairs of the Church of God can be conducted. And it is a very logical way, —from one point of view. The rector of this High Church Episcopal parish on Staten Island is to be congratulated (despite the fact that he is so absurd) on the rigor of his churchly consistency. Either a priest is a priest, or he is not a priest. Either the church is a divine and supernaturally endowed reality, distinct from the personality of the people making up its membership,—or it is a pure democracy of the like-minded striving to walk together in the ways of God's truth. When the logic of the Holy Catholic Church in its claim of authority distinct from that of the will of the congregation begins to fail, where shall the limit of the failure fall? If the constitution of the church is a man-made agreement, of course the court of justice may properly define its issues; if it is not a matter with which social justice in the form of the civil court can deal, who shall define the seat of its authority—without recourse to the arguments of Rome? If a man, however righteous, pure and upright in personal living becomes inimical to the welfare of the church, and hostile to "God's representative" in the ministrations of religion, why should he not be anathema? Of course pure Congregationalism has another point of view, equally consistent and thoroughgoing; and the Unitarian Congregationalism, placing no authority outside of the will of the people and the reason and conscience of the individual soul, is the final logic of all Congregationalism. But between its logic and the logic of the Church of Rome, what spacious and complex—and amusing,—and tragic seas of inconsistency and illogic!

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THE precipitation of the personality of Theodore Roosevelt into the lists for nomination for the Presidency of the United States assures us that from this time on national politics will not lack in picturesqueness. It is regretable that personal vituperation is bound to play a larger part in the fight than people of re-

fined instincts will relish; and yet behind the personalities distinctive principles and ideals are to be more at issue than has been the case for many years. And they are principles and ideals not coincident with traditional party lines, but cutting significantly across them. Indeed ex-President Roosevelt's part in the coming contest is distinctly disruptive, and the Republican party can never be again what it was before he happened to it. The only question is, what will happen, after? One must frankly confess that the ex-President's identification with certain tendencies of "progressiveness" is more picturesque and dramatic than it is logical or thorough-going; and he does not always help the cause that he espouses by the manner of his espousal. Without regard to the personalities of candidates the paramount issues pressing upon the people in the coming campaign are to be issues of essential democracy:—the degree to which the intelligence and moral vigor of the average voter shall count in the working out of national destiny. Beyond all doubt, for instance, no presidential candidate will ever be nominated after this year, by that ancient perversion of popular choice involved in a nominating assembly of machine-made delegates. The principle of direct nominations is bound to be one asset of gain resulting from the present turmoil.

THE principle of "representative government" is forever safe amongst us; but the issues now at stake in contemporary politics involve the validity of honestly representative representation. It is a big issue. It touches our religious idealisms to the degree to which we realize that the administration of government is actually a concern of righteousness; that the "common weal" means the common consecration,—no less; and that every human soul to the measure of its own sense of conscience-duty and intelligence and sanity of vision shall feel its responsibility to the whole common good;—and insist that that responsibility *have its chance to count.* And so, from our religious point of view—(this is logical Unitarianism),—we are on the side of every factor that urges for more vital relationship between the individual conscience and the method of public service. The men who trust the machine more than they trust to popular impulse; the men who distrust the will of the people more than they mistrust the inertia of stratified and fettering traditions; the men who are afraid of the mob more than they are afraid of the Boss and the commercialized political interests,—are not the men whose idealisms travel the way that religion urges.

But not always is the man who clamors most vociferously for progress and popular institutions, the safest or most effectual friend of the better way onward.

WE are sorry to read in *The Christian Register* of March 14, an editorial regarding a crisis at the Meadville Theological School which seems to us hardly justified by the circumstances. It is not quite fair to give the impression that either the non-existence of God is taught by any professor there, or that on the other hand any real endeavor has been made by anyone to restrict the "academic freedom" of any member of the school. It seems to us an unfortunate case of misunderstanding, the solution of which rests primarily with a very sane and judicious committee of the trustees, and finally with the Board of Trustees themselves; and we see no reason why that solution may not result in the cordial retention of Prof. Doan on terms wholly satisfactory to himself; and in as complete an endorsement of President Southworth in his essential policies. Any other solution we should deem a calamity. But no solution is to be feared we are confident, which will limit the freedom of the chair in theology or prescribe the terms of a "Unitarian orthodoxy," which is of course a contradiction of terms.

Early in 1911 Rev. Douglas Price, rector of All Saints' Church, Brisbane, Queensland, Australia, was practically compelled to resign on account of heresy. He left for England, but last August Brisbane was visited by Rev. George Walters, the Unitarian minister of Sydney, Australia, who conducted several services. As a result a "Progressive Christian Society" was formed, which cabled to Mr. Price asking him to return as its minister. He has accepted, and began his new work December 1st.

Teaching the Truth

By Charles W. Casson.

ONE of the most promising features in our denominational life during the last year has been the awakening consciousness of the vital relation of the Unitarian Sunday School to the Unitarian movement. It has rightly been recognized as the church of the future, and loyalty to it and support of it are interpreted as being essential upon the part of the one who believes in the progress and permanence of the liberal church.

It is a matter of congratulation also that the Sunday School movement has the good fortune to have so efficient and consecrated a leader as Rev. William I. Lawrance. In the two years of his service as president of the Society he has done wonders to stir us to a clearer recognition of the marvellous possibilities along this line and to a stronger realization of our responsibility for the success of inculcating Unitarian principles in the minds of the child.

Yet must it be admitted that we are facing a crisis in our Sunday School work. It has long been evident that too many of our Sunday Schools have been paltry makeshifts, dwindling steadily into an inevitable and deserved desuetude. Very often they are perfunctory perpetuations; baby carriages turned into vehicles for infirm adults; imitations of secular institutions without the science or the spirit. That this is not the complaint of pessimism is clear from the fact that the writer rejoices in being the minister of a Sunday School of remarkable success, one hundred in number, half boys, a corps of twelve efficient teachers and one on the waiting list, and a spirit that almost lifts the roof in song. But after twelve years' ministry in the Unitarian church, and extensive trips over the country, the writer knows that his school is an illustration of the possibility and not a sample of the average Unitarian school.

And there grows in the minds of many of our ministers the feeling that there must be a radical change in our school methods. There is an impression that we are not using the opportunity there to lay the foundation for a strong faith and continued loyalty to the Unitarian cause. If we may judge by the fact that many Unitarian young people leave the Unitarian Sunday School and never identify themselves with any Unitarian church, we may rightly investigate the causes for so serious and significant a matter. For beyond all doubt, this is the fact that demands our consideration more than any other. The writer could set down here the names of at least a dozen young people whom he has known to have graduated out of Unitarian schools into orthodox churches.

To be sure, this is partly the fault of the church. Young people seldom find the degree of social warmth in a Unitarian church that their natures demand. Liberalism keeps most of its warmth under cover. Enthusiasm is not often given its full swing. Dignity is well enough, but it is at a discount with youth. The Bergsonian philosophy is delightful mental provender for the scholarly epicure, but young people prefer plain food, easily masticated, and some of the sweets of sentiment.

But it would not be fair to lay all the blame upon the church. The school must take its full share of blame for the conditions referred to, and which are such a menace to our future. It is in the Sunday School that the church is created, or ought to be. It is there that the spirit of loyalty s fostered, and the young trained to undertake the responsibilities of the church. It is in the school that the church of the future is made or marred. While the American Unitarian Association is in charge of the affairs of the Unitarian churches of today, the Unitarian Sunday School Society has charge of the Unitarian churches of tomorrow, and every teacher shares with it the responsibility of creating strength and success.

It is the purpose of this article to point out one specific defect in our teaching, which may be traced as the cause in

large measure of the serious situation in which we at present find ourselves. The defect in brief is the practice of making compromise with tradition and of dealing in modified truth. In other words, we have not yet seen the wisdom and necessity of putting before the child the clear-cut modern truth, but insist in phrasing it in language or explaining it in illustration drawn from the distant and alien past. With intellectual modesty, we refuse to put the naked truth before the child, and clothe it with enough of the robe of superstition to conceal its real meaning.

First, we adopt a Bibliocentric basis. We start wrong by giving the child to understand that Unitarianism is only a sort of overgrown Judaism, and that religion is an importation, slightly improved, from the ancient world. At the very outset, we give the child the backward look, and start him off on his journey truthward with the idea that the word of God is an echo from the past and that the way of God may be most clearly traced on the sands of an unmeaning Galilee. We start him on a parable which he cannot understand, and give him a man's chance to catch up with the modern fact. We spend half the time drawing strained lessons from an impossible miracle, and the rest of the time explaining to the child that the thing really never happened at all. We set up a background of unfamiliar life and people, and seldom have time after explaining the setting to get within 1900 years of the present truth. We painfully follow Paul on his wanderings, and rejoice that the tale of shipwrecks and snake-bites can restrain for a while the bubbling interrogations of youth. And if any child, at the close of the year's work, can trace upon the map the meandering lines of the missionary journeys, we fancy we have reached the highest peak of success.

In many cases that have come under the writer's observation, the study of the Bible in the Unitarian Sunday School has been regarded as a necessity of culture. "I want my child to know something of the Bible," declares a mother, "in order that he may understand the references to it when he grows up, and as the Bible is not the text book anywhere else, it must be taught in the Sunday School." The Bible must be known so that one shall not be caught napping in polite society. Dancing is equally necessary, and for the same reason.

The defect lies in its giving a wrong starting point of thought to the child. The one essential thing to teach the child is the naturalness of religion, and however far he may go on a class expedition to Judea, *he must start from home and return.* He must be taught to identify religion with the world in which he lives and the acts that he performs and the people with whom he meets. It is infinitely better to start with a flower than a fable, and a childish conception of the right than a Biblical passage of the true. It is better to teach nothing, but only to surround the child with environment suggestive of harmony and beauty and meditation, than to force him to parrot any phrases that have been sanctioned and sanctified by age. Indeed, it is a matter for grave discussion whether or not a child should be taught anything, but only stimulated to develop its own thought and perceptions. It is certainly true that superstition is perpetuated and progress is retarded more by the Sunday Schools of the world than by any other influence. The claim of the Catholic that if he were given the child he would be sure of the man is only too well based.

This defect, further, means the wrong attitude. Many of us in our schools mumble a toothless orthodoxy, which has the form of the old, without its vitality. We sing at Easter the old words "Christ is risen," and leave a conception in the child's mind about as definite as a fog-mist. We refer to Jesus as our "Lord and Master," and pray to God "in his name," and then expect the child to understand what we mean when we say that he was a really truly man just like ourselves. We speak of him as the "Savior," and then wonder why the young person in the Y. P. R. U. is not able to write a paper on character-building, or is not able to answer back when a fellow clerk declares that Unitarians deny the divinity of Jesus.

What most we need today in both our

church and school is an honest ritual, for which no apology or explanations are needed. In the school, more than anywhere else, is the need of clear statement and simple truth. Whatever we have to drop in pursuance of this policy, we must gain by the losing. To make religion Bibliocentric or Christocentric is the fatallest policy that any liberal church can possibly adopt. We must so clarify our thought and teaching that there will be an unmistakable clearness of definition in the child's mind.

The main difference there is between many of our Unitarian Sunday Schools and the orthodox ones is found in the degree of belief in the words we use in common. We both sing of the "Risen Lord," only they believe it and we do not. We both rejoice at Christmas that "unto us is born this day a Savior," only the event was vital to them and merely visionary to us. We both speak of Jesus as the "Lord and Master," but they really mean it, and we do not. The note of uncertainty that runs through most of our religious teaching is that which sounds the knell of success.

To this defect may be traced very largely the non-loyalty and the desertion of the young people. They have been taught to believe in the sacredness of old phrases, and yet find the church treats them as hollow and unreal. When they go into an evangelical church where every phrase is felt to be full of meaning, and where the words taught in the Unitarian Sunday School for the first time ring true, it is little wonder that they remain.

It has also resulted in unfitting young people for the atmosphere and responsibilities of liberal religion. Where a child has been taught dependence upon any book or statement or personality, he is manifestly not prepared to undertake the tasks required of him by a church that insists upon independence of thought and action. It is like starting a plant in a hothouse, and then placing it in the bleakness of the open air.

The Unitarian imprint upon our books was of sufficient importance to merit a symposium, in which most of those contributing warmly advocated the retention of the imprint. But it is of infinitely greater importance that we should have the Unitarian imprint upon our boys. I do not mean now any loyalty to a label, but such a clear consciousness of liberal principles that there will be no doubt as to one's allegiance to the Unitarian faith and cause.

We ought to do all that we can to support the Unitarian Sunday School Society, by our sympathy and support. No cause is more vital. No opportunity is greater. No call is more commanding. But we ought also to insist that the Society should be fully conscious of its responsibility in moulding the Unitarian thought of the future. The only heresy trial in our church ought to be of the one who perpetuates superstition in any degree through the medium of a school text book. Let a man say what he pleases in the church of the grown-ups, and let them take their intellectual chance to interpret it aright. But in the name of truth and the future let us not present to the mind of the little child any religious idea that does not ring true to modern sense, or that will fog the clear duty of being true to oneself and loyal to one's own ideal.

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THE MEADVILLE CONFERENCE will meet with the church in Erie, Pa., April 9 and 10. Tuesday afternoon: meeting of the Woman's Alliance; address by Mrs. C. E. Kennedy of Cleveland. Tuesday evening, addresses by Pres. F. C. Southworth, D. D.: "Some Signs of the Times in Religion." Wednesday morning, reports and business; Conference sermon by Rev. C. E. Snyder. Wednesday afternoon, address by Rev. Horace Westwood: "Making the Church Known." 3.30 meeting in the interest of the young people with address by Rev. R. F. Tischer. Wednesday evening, closing addresses on "The Appeal of Unitarianism." 1. To the Disquieted, by Rev. L. W. Mason; 2. To the Unchurched, by Rev. E. A. Coil; 3. To Unitarians, by Hon. Adelbert Moot.

The Word of God and Its Appeal

By Rev. Charles E. St. John.

Minister of the First Unitarian Church in Philadelphia.

Out from the heart of nature rolled
The burdens of the Bible old."
—*Emerson.*

SINCE the Bible was first placed in their hands, men have turned its pages with reverence. They have, in the main, considered it a book of special inspiration, every word of which must be believed—a book that contains the very law of the Christian life, the very door to the life eternal. They have been taught to read this book as a religious duty. At the rate of a chapter a day countless earnest devotees of these sacred pages have read and are reading still. And, although there has been some monotony to it, and perhaps a certain amount of unwillingness, there have with this study come into the hearts of men religious power, comfort, and satisfaction of the higher life.

God be praised for all that, and long may souls continue to reverence the Book without any loss of joy in the reading of its pages. Yet in recent years we have been learning a great many new things about the Bible, facts that have staggered some, and even caused many to cease reading it altogether.

In its origin, development, and preservation this holy book, or rather this collection of books from widely sundered ages and un-co-ordinated writers has been and is essentially human. The Bible contains stories of miracles which could not have occurred, it recounts as history matters which we know could not have taken place as narrated, and praises deeds which the present world deems immoral.

Nevertheless, any who turn away from the Bible abandon the world's best thing. We shall save it for future generations if we can revise the old conception of inspiration, and grasp the modern idea as to what benefit may be derived from the reading of the Bible.

The Bible contains mistakes. Where, then, does its inspiration appear? Until the invention of printing every copy of the Bible was written by a copyist who had an earlier copy before him. It was a period of some fourteen centuries during which many alterations and even additions were made. Were all or any of those copyists inspired? Does the inspiration abide with the King James Bible to which readers of English cling although it was based on manuscripts produced not earlier than the tenth century, and contains not only all the errors of those late documents, but also some made by the English translators? Does it abide with the Revised Version of 1885 which was translated from manuscripts of the third century? Does it abide with the English, or German, or Russian translations, or with the manuscripts of the eleventh century, of with those of the third century, or with the actual first copies procured by the authors' own hands, and long since irretrievably lost?

Yes! In spite of all errors or mistaken opinions all the inspiration there ever was in the Bible abides in every faulty edition or copy of it.

We are able to believe that the Bible will attain a grander uplifting power than it has had in the centuries that are gone. We are coming to see that we have here a picture of the progressive revelation of the touch of God on His world. We have this sacred library, giving the development of religion in the hearts of men in the particular spot to which the highest aspects of religion came, for the inspiration of all the world in future generations. We have in the various books of the Old Testament the revelation of the way a people discovered God—how, out of imperfect conceptions, they grew to sweeter and diviner ones, until at last they gathered together as a nation in the presence of one only God. We find that there were early days in which they worshipped many gods, and a succeeding period in which they took the attitude that their particular God was simply the greatest among the gods,—one that belonged to them and cared especially for them.

After that came the great discovery that this was the only God; not merely the greatest among many, but the only one for all the world. We have the history of the development of these religious processes given us in these wonderful books, which are a literature for all time, because they give us the heart-throbs and the growth of a nation; because they show the natural way whereby an untutored childlike race comes at last to wisdom in the search for and the discovery of God, —they show how a people found God, discovered the law of life, and found a connection between individual righteousness and the law of God. All this stands revealed in these wonderful pages, and any person who neglects reading them has missed a part of his education with which he cannot well afford to dispense.

When we come to the New Testament, how much grander and more heavenly becomes to us the influence of our Bible! For here we have the final centering of this religious growth in one particularly wonderful character, that of Jesus. Now the accounts that have come down to us about Jesus are so fragmentary that even to this day there are some scholars who now and again advance the idea that no such person ever really lived, that we have but a myth set forth in the accounts given of him, putting certain ideals into human form. The accounts are so fragmentary that we hardly wonder that this idea can still win the allegiance of thoughtful men; but most feel that we have here, imperfect as it is, a wonderful revelation of a magnificent force, a picture of the way whereby God gets into the hearts of men, and whereby the heart of man lifts itself to the consciousness of God. In this man, God and man came together in such fashion as to proclaim to the world the essential unity of these two, the Father and the child, the Immortal Creator, and the immortal soul whom He has created, whom He teaches, whom He loves, whom He leads on to Himself.

Now the Book that brings to us so wonderful an inspiration as that, so glorious a picture of the wonderful life, is surely not a Book to be turned away from or forgotten by even the most scientific minds of the world to which we belong. It seems to me that this new conception of the Bible enables us to go back to it and read it for what it may give—not read it to find something that we must believe because it is there, but simply to let the truth that really is there command us and lead us onward. We are growing now to reverence this Book because of the truth that we find in it. No longer are we to accept what we find in it as true, because it is there recorded. Do I make this distinction clear? It is, in a word, the difference between the old view and the new. The old view is that whatever is in the Bible is true; the new, that whatever in those pages appeals to you, inspires your heart, and lifts it up to God, is true, because it touches you—not simply because it is there written. As you study the Bible in this modern spirit, the glory of it is revealed; because you get more of this kind of inspiration from its pages than from any other quarter on earth. Is that not inspiration? The Book is inspired because it contains so much that has the touch of God on it, not because God has exceptionally guided the fingers of the men that wrote these pages. It is not inspired because God has especially protected these books, because He has not. They have been thrown out to stand on their human merits; but they are so full of these human merits, these wonderful pages, so full of the throb of the presence of God, that they show us how to live as nothing else can do. They contain a nation's experience of life, and the spiritual treasures of the greatest heart that the world has known.

The appeal of this Book, conceived as a library of religious literature, is the appeal of the past, with all its holy discoveries, all its earnest strivings, all its consecrated purpose. The past brings to us its ripest lessons, that we may learn what our fathers have done and have been, and guide our lives by the inspiration of their discoveries. We have here speaking unto us the prophets of the olden time and, out of the heart of Jesus and his followers, the developed spirit of our race, the tested treasures, the qualities of life that have found their way into the hearts of men as they struggled very stoutly against temptation and drove it out of the way

of their lives forever. We have the worthy spiritual life proclaimed against the attractiveness of the merely physical life. We have all this here nobly set forth in words that we can understand and trust, words on which we can base our lives forever.

The appeal comes to us with the charge, Believe in God; take God to your hearts, as these men took Him to their hearts, as your inspiration, the goal toward which you journey on. The Bible appeals to us, Believe in Jesus Christ, this wonderful character that shows us how each must draw near to God; how, trusting his own nature, his own possibilities, each one can go on growing nearer and nearer to God in the high fellowship of this glorious leader. Believe in God; believe in Jesus; yes and believe in the life eternal, set forth in convincing words by this greatest of great teachers in these glowing pages of human experience. Believe in the life eternal as a condition toward which you are permitted to advance by the power of the righteousness to which you constantly give your hearts.

The Bible does not often argue that our souls are immortal. Hardly a page of it is given to argument, yet the proof of the doctrine concerning the immortality of the soul is there. In the Old Testament, indeed, such a thing as our modern conception of eternal life is not even mentioned; yet this doctrine grew through the experiences of the Hebrew race, ever grander and wider, until it flashed in conviction in the life of Jesus Christ. He believed in eternal life with a power that needed no argument, but that expressed itself with a convincing force to which we are privileged to yield our lives. We cannot be compelled to believe in eternal life. A good many excellent people do not believe in it—and should not, so long as their minds are unconvinced; yet, thanks be to God, here in the Bible stands a company of people who do believe in it, and here in the world through the centuries a company of the followers of Jesus that have each given his heart to the belief. The appeal comes to us out of the experiences of long ago, Believe in eternal life as the only reasonable explanation of your existence and the only present call for the entire fulfillment of man's capabilties. These wonderful pages go on to proclaim to us that it is every man's business to choose the right against the wrong, to be faithful to duty as against any possible neglect of duty. The appeal is to the eternal in us that we rise above all that is narrow and oppressive, that we turn away from all things that are unbrotherly, and give our allegiance to right and truth, to peace and love and faith.

There are, however, conflicting ideals put into this great appeal out of the past. For instance, it charges men to be faithful to their country, to stand ready to fight to the death in upholding the battles of their country. The pages of the Old Testament have done more than anything else to nerve the hearts of grim men, as they went forth to bloodshed. Frequently, indeed, have these pages given courage to both armies where Christian has faced Christian in hostile ranks. Yet the same Bible preaches the thought of Jesus that we are not to resist evil—not simply that we are not to fight against other strong and earnest men, but that we are not to resist evil at all—so convincingly that many an earnest soul like that of Tolstoi has tried to live among men a non-resistent life. The whole church of the Quakers has been built on that ideal as one of its corner-stones. When the Bible is thus self-contradictory, what are earnest men of the present day that wish to be faithful citizens of a beloved nation to do? All that we can do is to remember that Jesus said: 'Why even your own selves judge you not what is true?" We can but trust ourselves, and in all loyalty and earnestness, as conditions arise, try each one to do what seems his duty in the sight of God and in the higher service of man. That is to say, we must individually make selection from among the ideals that the past has handed down to us in the Bible or otherwise, and cherish only what actually inspire us to good. Inspiration, in Bible as elsewhere, is that power which inspires living persons to right conduct, is it not?

Such an inspiration may abide for a time, and then depart. History bears ample witness that all of the multitudin-

ous parts of our ancient Bible have at some time inspired certain souls to good, that is, to what they deemed their duty. But what reason have we of today for giving attention to such parts of the Bible as can no longer move us? Has God never thought of the world since a few leaders in the year 397 A. D. after prolonged debate voted that the canon be now closed? Those men, starting with the Old Testament which had previously constituted their Holy Scripture, and which in its earlier day had been the result of human selection, chose from among the many writings which the Christian movement had produced the ones which seemed to them of a permanent spiritual value, and thereby they made the New Testament. They selected well, yet even they left some points unsettled. Are the books of the Apocrypha a partof the Bible or not? The Roman Catholic replies—yes. The rigid Protestant says—no. So let everyone who earnestly desires to possess an inspired Bible recognize that he must assemble it for himself, that he is privileged to include in it whatsoever has inspiration for him, and that he is required to expunge from it all books, pages, words, or thoughts that have ceased to rule his life.

The grandest and most far-reaching note in the appeal of the ancient Word of God is conveyed in these words of Jesus, "be ye perfect as your Father which is in heaven is perfect." These words give us a touchstone by which to test the value of all parts of the Bible which has held together so long. Every part of it is inspired so long as it makes to any soul the supreme challenge—be ye perfect as your heavenly Father is perfect. But for you as an individual soul it is even more important that you recognize that every part of the old book which has ceased to help you towards perfection has ceased to be a part of your Bible, your Word of God.

All perfection is divine. It is likeness to God. In so far as we see it or attain it we are placed in touch with God. Wherever found perfection is God's appeal to man. By perfection in things both physical and human is God brought near to us. Any doctrine that maintains the real presence of God in the earth must be somewhat mystical, but it is not necessary to go to the extreme of those philosophers who in ancient and in modern times have held that everything is God; that the earth is God, that the sunlight which plays over its meadows is God, that the earnestness of human hearts is God. Nor yet, on the other hand, is it necessary to believe with the creed-builders that God has come into earth only in that Jesus Christ is very God of very God. With the mystics of all ages, however, we must believe that God is very near to every one of us, is concerned with our lives, is manifest in what is beautiful and strong around us. God speaks to His children, to you and me, with a word that can be heard, comprehended, and obeyed. All perfection is this "heavenly urge, and divine insistence." To it we must yield our allegiance. It is the law that summons us to power whereby we must try to live.

That is why we are so charmed and uplifted by poetry , the perfection of putting words together, the writing in which in exquisite form every syllable has its natural meaning, while not one syllable is unnecessary. Perfect literary form satisfies us, satisfies our esthetic and intellectual being.

So in art and in nature, wherever perfect beauty appears, it proclaims God in some fashion which we are but imperfectly able to express in words, in some fashion, it is the presence of God here with us, before us, within us, or around about us. So in human character, whereever perfection appears, it sets God's standard for all men's lives. We are sometimes ignorantly told that the imperfections of great men draw them near to us. Oh, no! It is the perfection of great men that draws us near to them; and we are led to trust one another, and believe in one another, and to understand the glories of this human life of ours by our approaches to perfection, by our approaches to the divine, by the shining of God in our lives.

Whatever, then, cries out to me from the past or from the present, from your heart or from mine, from your experi-

ence or from mine,—whatever cries out to me, "Be perfect, as your heavenly Father is perfect,"—that is a part of my Bible, the newer New Testament which I am happily compiling for myself "as the swift seasons roll." At the age of thirty-three Emerson wrote in his journal: "Make your own Bible. Select and collect all the words and sentences that in all your reading have been to you like the blast of triumph out of Shakespeare, Seneca, Moses, John and Paul."

Our modern Bible, the Bible that comes to us to tell us to be perfect, has but a part of the ancient Bible in it. I, at least, have dropped out of my Bible all the sentences that curse one's enemies, all the passages that narrate miracles, and all the parts that praise God for slaughtering one's foes or claim that God has had a favorite people, to whom He has given His love more than to others hastily called heathen. Multitudes of people are saying with me that These parts are outgrown; but all words that inspire good grow grander the more we read them. These, one and all, are inspired passages; and wherever there are to be found, in the ancient library called our Bible, or in the Bibles of the Hindoos, the Confucians, or the Mohammedans, passages that still speak to the modern heart, these are a part of my Bible, to which I cling with a devotion such as has ever been shown to the Bible of ancient times by earnest and reverent souls.

But that is only the beginning of my Bible, so rich is the world in which I am privileged to live; for who shall say when the Bible is closed and ended? What was brought together in the canon is magnificent. Large parts of it will last forever. But God has been speaking through eighteen centuries since any part of the old Bible was written. The word of God has resounded from many quarters with most glorious power through these modern ages, and we are happy that we live today, rather than in the first century—so much broader and deeper and sweeter is the Bible that we can take to our hearts.

So I have added to my Bible a Book of Human Achievement, which has many chapters in it. There is a chapter on the Tides of Progress; and as I read the history of mankind I discover how generation after generation has added its knowledge to what went before,—how, through the passing generations, mankind has gone on, coming ever a little nearer to the perfect life, a little nearer to full obedience to the divine challenge, "Be ye perfect, as your Father in heaven is perfect." When I see how men have toiled in obedience to their moral ideals, and how the power of a righteous life has gained in intensity through the accumulating centuries, and when I read page after page of the writings of the Eastern races of mankind, I hear the ringing appeal from God to me, "Be ye perfect." It is my Bible, wherever that challenge lies, my Bible.

There is also a chapter upon Great Men —upon men like Lincoln, Fox, Francis David, Channing, Luther, and Savonarola—men who, in loyalty to truth, have lived their lives so grandly as to leave on this world forever the stamp of their personality. They were proclaimers of the word of God. They, in that larger life to which they have gone are still living in the power of the word of God; and the few memories that we have of their sojourn on the surface of the earth still touch our hearts with that divine power. God was in their lives, making them a part of the Bible of today.

There is a chapter in this Book of Human Achievement on the Deeds of the Heroes, who have been willing to die for their convictions; and a chapter on Humble Toilers of our race, who have lived in obscurity by the divine law of perfect faithfulness, and done their little tasks with sublime skill and steadfastness.

Another book in my Bible, I can entitle, The Book of Inspiring Writers. There is a chapter in it on Emerson; and as I read this chapter of my Bible, I can look back on those days of my youth, when Emerson dawned on the horizon of my halting yet ambitious spirit, with his appeal to that in me which might grow, his recognition of that in man which could be made more and more divine. There is also a chapter on Browning; and I can remember the very moment when Browning began to be an inspiration in my life,

when I heard someone read exultantly that great poem, "La Saiziaz," proclaiming the glory of the life eternal in the human soul. My Bible was deepened and broadened that day, and Browning remains a part of it. There is a chapter on Charles Darwin, which possesses all the power that his thought has brought into the modern world; and I can remember the very period in my life when my heart leaped up with the recognition of the truth that lies in the conception of evolution as the law that has shaped the planets, including ours—the law that has built up life on the surface of the earth—the law that has written the Bibles of all faithful hearts—the law that has articulated the very Word of God by use of the world and all human souls.

So I might go on indefinitely, for my Bible is great and far-reaching, giving you the chapters in this Book of Inspiring Writers that have meant to me the appeal, "Be ye perfect, as your Father in heaven is perfect." I could speak of Dean Everett, whose lectures on theology were written into my Bible as I sat in his classroom and changed me from a mere boy to a man who for well nigh thirty years has rejoiced in being a preacher. I could tell what Lowell and Whittier and Clough have been to me through their delicate, lovely, uplifting appeals, and how Tolstoi has spoken divinely to me through the glory of self-sacrificing, loving life. Here in a consecrated paragraph stands some one poem of an unknown writer, while there a little group of poems by some friend whom I have loved makes perennial uplift for my heart. Not long ago, in conducting a funeral service, I uttered a few lines that had the appeal of God in them, in connection with the other passages that I read; and after the service, a lady came to me and asked in what part of the Bible these words that I had read were to be found. She felt that they were a part of the Bible for she heard the appeal of God in them; but she did not happen to remember on what page they could be found. They were not in what she called the Bible, for they were written by Longfellow; but they are a part of the new world's Bible, because they make the right appeal.

Another book in the great Bible of today is the Book of Nature, and for me it has chapters that touched me in my childhood, chapters that appealed to me in my youth, and other chapters that appeal to me now in my mature years. There have been chapters on Summer Time and on the Woods of Winter, chapters on the Birds, chapters on the Butterflies and all that concerns their little existence, chapters on the Ferns in the deep woods, and chapters on the Blue Gentians in the broad meadows. Wherever some little thing on this earth is perfectly beautiful, that is God's appeal to me that I be perfect—God's word to me; and when I see it and let my heart thrill in answer to it, I am looking into the face of God—though I do not hold that the violet and the fern are God. The face of God, however, is in them; the beauty there is His face; the power there is His word to me.

There is a chapter in this Book of Nature upon the Scenery of the Earth; and I can remember red-letter days throughout my life when the magnificence of existence and the glory and majesty of beauty expressed in large measure has come upon me with power. I see the bright sea-beach that goes the whole length of the State of California, where the gentle waters of the Pacific come to your feet, and the friendly sea-gulls hover over the edge of the waves; and I see the broad Canyon of the Colorado in Arizona, with its majesty of appeal to one's sense of vastness and grandeur; or I look with the eye of memory and the sense of the perfection of nature upon the snow-clad slopes of Mt. Shasta, shining for hundreds of miles on the dazzled eyes of men; or I go across the great prairies of our land, and find that the land may, like the sea, utter the silent appeal of limitless majesty, and arouse awe, and then respond to it with the love that spreads abroad throughout all the sweeping expanses of earth and sea. Or I go again to the grateful shade of the wonderful liveoaks on the Appalachicola River, or to the delicate beauty that lies around Mt. Lafayette, when the storm-clouds come sweeping down from the north to cover

the land. Again I look back from my ship as she leaves the St. Lawrence in the light of the sunset, and see the golden light playing upon the dark cliffs and gleaming icebergs of the land I am leaving; or I look ahead from the prow of an earlier vessel, and see the cloud-wreathed summit of Mt. Pico soaring aloft out of the Azores, as the first beacon of the land that I have never before seen, and promising to me untold bright and wonderful experiences. I linger in the beautiful Bay of Naples or upon the wonderful canals of Venice, or stand amid the ruins of the ancient castle of Deva in Hungary, where Francis David met his death for the Unitarian Faith; or I go down the Rhine, and see its storied castles, or visit Ross, dainty city on the Wye in England. All over the earth there are these appeals that touch the human soul and speak to it of the grandeur of God's creation. They become a part of one's sacred Book, something that has spoken straight from God to men.

The next chapter is entitled Science. I have already alluded in some degree to it, referring to the power in our lives set forth by the magnificent doctrine of evolution, a clearer, more inspiring revelation of the power and nature of God than ever came before to the world from any quarter whatever; and one totally unknown to Jesus, in all the grandeur of his spiritual power.

Still another chapter in the Book of Nature is one upon Law. There is also a chapter upon God's Method of Dealing with His Children, a chapter on the Development of Life, the course whereby, out of hardship, we bring forth beauty and peace among men. There are chapters that show the moral potency of sorrow, and the influence of the harder conditions of life on the training of the souls of our race; and chapters on Happiness, showing how it can be used by those who are faithful to be a messenger from God telling of greater things to come.

I give but passing reference to the Book of Art, with its chapters on the Cathedrals of the World, which, with their Gothic arches, pointing aloft, have ever lifted up the hearts of men with the sense that God is to be found by looking upward, as well as by bowing before the altars on the floors of the same cathedrals. There is a chapter on the Pictures that have meant much to me; a chapter on the Music that has touched my especial soul. This chapter means such different things to different people. To those instructed in music, it is a great chapter. To those with but a sympathetic feeling for music, but without much education in it, this chapter has lesser scope, but still a distinct place.

Let me but refer to the Book of Friendship in my Bible, to the homes that, now and again, have meant much to me, have blessed me when I have been able to go within their sanctified and beautiful walls. In this book there is a chapter that includes the record of the comradeships that through youth and manhood have meant so much to my own growing soul, Therein are inscribed the names of the children and the youths, the men and the women that have trusted in me and cared for me; and that have responded to my regard for them by doing so much to shape my life, to increase its happiness, and to impart to it such strength as it may have.

And after all this, there is the Book of the Results of all these things—the Book of the Results of my fitting of my Bible into my own character; the results that have come to me in such skill and right motive as I have been able to put into the work that I have tried to do; the results that come into human life in general in the shape of joy, earnestness, deepened purity of heart, high willingness to live self-sacrificing lives and be faithful to duty and honor. All unto the broadening of faith in God, and the deepening of love for man. The results are most magnificent when they are the answers of our several hearts to the great appeal of all the Bible, that we make ourselves perfect as our Father in heaven is perfect. Just in so far as we have done this, we have written large the letters of the Book of Results in our Bible..

This Bible has no limit to it. No body of men will ever get together and say that it is closed. Yet it is already grown too great to be read entirely once a year. Much of our personally added parts will

not endure as long as has the twenty-third Psalm, and we cannot abandon the latter for the former. We shall read as our soul's needs impel such passages, old or recent, as best utter the essential appeal to our existing mood. Constantly we shall turn to this ever vaster reference library of the soul, yet always sure that we cannot conclude that there is nothing more in the world that will make the same high appeal to us. We must not make the ancient mistake of thinking that God has spoken His last word to His children. Our attitude is to be one of eager attention as we await fresh revelations, and not of blind submission to what has long ago inspired mankind.

Do you not like my Bible? Then compile one for yourself. It will be better for you than the one that I have made for myself. God's word to you must be spoken in part out of your personal experience. No man can interpret it for you as well as you can; no other man can indicate what it is that says to you "Be perfect," as well as you can yourself. So one and all, listen for the word of God; and fear not for the Bible that you have loved in past days; for, to quote Emerson again,

"One accent of the Holy Ghost,
The heedless world hath never lost."

Not one truth of the Bible has ever for a moment been shaken by any kind of examination or unfaithfulness. Not one page that can say "Be perfect," can ever be banished from the Bible by any research. So let every ancient word of God that possesses the grand imperative cling to your heart, while with happy freedom and eager hopefulness you search time and eternity for any and every message that cries to you afresh "be ye perfect, as your Father which is in heaven is perfect."

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SOCIALISM AND THE EVOLUTION OF LIBERTY.

The undersigned desires to give,—free, except traveling and other necessary expenses,—lectures upon the above topic before clubs and other gatherings of open-minded (not merely broad-minded) persons, who see in Socialism, danger; in Liberty, salvation.

Rev. A. W. Littlefield,
Brookline, Massachusetts.

CHARLES DICKENS AND UNITARIANISM.

By the Rev. Clement E. Pike.

WHAT, it may be asked, first attracted Charles Dickens to Unitarianism? I am inclined to think it was the attitude of Unitarians to rational and innocent amusement. Unreasoning hostility to the stage was common to all other denominations in the early part of the last century, but Unitarians were an exception to the rule. This appears to have been first detected by Dickens when on his first visit to the United States. In his "American Notes" he says: "The peculiar province of the pulpit in New England (ALWAYS EXCEPTING THE UNITARIAN MINORITY) would appear to be the denouncement of all innocent and rational amusements." In Boston he became known to Unitarians of world-wide fame such as Longfellow, Emerson, and Channing. Though their intercourse was brief, the great Boston Unitarian preacher evidently made a deep impression on Dickens, and influenced all his future.

Dissatisfied with the Church of England, repelled by orthodox dissent, attracted by Boston Unitarianism, it was natural that, on his return to England, he should seek those who, in his own country, were known as Unitarians. With this object he occasionally attended the services in Essex Street Chapel, and learning that a funeral sermon on Dr. Channing, who had passed away on the 2nd October, 1842, was to be preached by the Rev. Edward Tagart, at the Unitarian Chapel in Little Portland Street, on November 20th, he resolved to hear it.

After the service he had some talk with Mr. Tagart, and finding that they each held similar views of religious truths he took sittings in the chapel for himself and his family. This, whatever opinion may be held about it, was an important event in the life of Dickens, and deserves serious consideration, and accurate description; yet this is precisely what it has not received. Those who have written about Dickens, from Forster to Mr. Chesterton, have, for some inscrutable reason, either ignored or belittled it.

From information kindly supplied to me by two of the late Mr. Tagart's

daughters, who remember the circumstance, and whose recollection was fortified by letters to Mr. Tagart, published and unpublished, I am in a position to state that Charles Dickens and his family attended the chapel, except when residing abroad, from November 20th, 1842, until some date in 1847. After that year the family ceased to attend, though it appears that Dickens occasionally attended alone, and remained in unbroken friendship with Mr. Tagart until the death of the latter in 1858.

This prosaic fact of family attendance at a chapel for a period of some five years has been transmuted by Mr. Chesterton's epigrammatic style into the whim of a week. "Once," says this picturesque writer, "in a puff of anger at the church's political stupidity (which is indeed profound) he left it for a week or two, and went to an Unitarian Chapel; in a week or two he came back." So absurd a statement refutes itself. As if leaving the Church of England for a week or two, whether in a puff of anger, or for any other reason would ever have been remarked, especially in one who never had been a regular attendant at Church of England services.

The author of the life of Dickens in the Dictionary of National Biography is not equal to the transparent inaccuracy of Mr. Chesterton. He is content to translate Forster's grudging estimate of "two or three years" into "a year or two."

The point is the more worth insisting upon in the interest of truth as ignorance about it has led one writer into an amusing blunder.

In 1884 Mr. Charles McKenzie, described in the preface to his volume as "a lay preacher of the Gospel" brought out the said volume entitled "The Religious Sentiments of Charles Dickens, collected from his writings."

In the "American Notes, etc." there is, in connection with the case of Laura Bridgeman, in which Dickens was profoundly interested, an allusion to Jesus Christ as "the Great Master whose precepts were misconstrued, whose lessons were perverted, etc." Mr. McKenzie could perceive in this allusion—"Nothing more than the tribute that even a Socinian might render to Jesus Christ." He adds: "Be this as it may, it is very curious to learn from his biographer, John Foster (sic) that at this very time he had sittings in the Little Portland Street Unitarian Chapel, which step he took in his impatience of differences with clergymen of the Established Church, but that he returned to his original communion at the lapse of two or three years and remained a consistent member of it until his death." He proceeds: "It is noteworthy that no allusion is made to Christ or the Atonement in the book written during this period of indecision, and it is not until the publication of the Christmas book of the Chuzzlewit year—*at which period I conclude his connection was severed with the Unitarians* that we find a more decided tone used in alluding to this doctrine. It may be the light breaking in upon his own darkness when he writes:—'Why did I walk through crowds of fellow beings, with my eyes turned down, and never raised them to that blessed Star which led the wise men to a poor abode.' "

Alas for the ingenious hypothesis which would thus identify Charles Dickens in the darkness of Socinianism, attending a Unitarian Chapel, with Marley, whose ghost haunted Scrooge! the dates, the inexorable dates are fatal to it, for, far from Mr. McKenzie's conclusion, that when the "Carol" was written Dickens's connection with the Unitarians "was severed," being correct, that connection had then lasted barely a year, and, even upon Forster's grudging admission, had still more than half its course to run. But though historical accuracy is fatal to Mr. McKenzie's theory the humor of the situation it implies remains unimpaired by such a trifling consideration. The identification of the glorious Boz with the ghost of old Marley is too good a joke to leave to oblivion.

For some years after the "Carol" appeared Dickens retained his pew in the Unitarian Chapel, and though it was eventually given up, and the family went elsewhere, I have never yet found a scrap of documentary evidence to prove that Charles Dickens, himself, ever changed his religious views.—From *The Unitarian Monthly,* Manchester, Eng.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

David Lloyd-George on the Social Duty of the Church.

I HAVE made it my business, in this department of the ADVANCE, to record from time to time such events in the contemporary world as seemed to have a more or less direct bearing upon the general question of the church and social justice. An event of this character has recently taken place in England—namely a great speech of the Chancellor of the Exchequer, Mr. David Lloyd-George; and I deem this utterance of such importance, not only because of the sentiments conveyed, but also because of the unique distinction of the speaker as perhaps the leading constructive statesman of our era, that I propose to give all of my available space this month to its consideration. What I set down here is exclusively the reproduction, in abbreviated form, of Mr. Lloyd-George's own words, as I find these in the English papers which have come to my desk.

The Chancellor began his speech by picturing the fearful poverty which rested like a blight upon the majority of the people of the British Isles. Today, he said, there was greater poverty in the aggregate than ever before in the history of the nation—and by poverty he meant not that men were deprived of luxuries, nor of the comforts of existence, but that they had not enough to purchase the barest necessities of life for themselves and for their children. Today there was no guaranteed sustenance or security for millions of the people—a condition of things, he declared, which was foreign even to the barbaric Dark Ages.

Such a state of affairs might perhaps be endured, he continued, if it could be accepted as a part of the order of nature, or as the will of God. But however satisfactory this theological explanation might have been to the minds of our fathers, it no longer carried any conviction to the modern mind. "Poverty," he said, "is not the fault of Providence, which provides an abundance for all." The natural income, in so far as it is known or can be estimated, is no less than 1,800,000,000 pounds which means 200 pounds a year for every family in the kingdom. The land is not sterile and bare, so that it produces nothing. The trouble is not with production, but with distribution. Of this enormous national income, one-third and more is received and expended by 250,000 people—one two-hundredth part of the population of the country. "Poverty, misery and wretchedness do not exist in this land because it does not produce enough for all," said the Chancellor, "but only because there is essential injustice involved in our social arrangements. There are multitudes who live a life of misery and despair, partly through their own fault, but largely through the fault of their surroundings.—There are millions of men, women and children in this, the richest country in the world, who, through no fault of their own whatsoever, go through life sodden in utter poverty. The area of poverty fluctuates without any fault fo the people who endure it."

Now, a condition of this kind, proceeded Mr. Lloyd-George, called for the most radical measures, initiated and maintained on a national scale by the social machinery of government. "You cannot deal with a problem of this magnitude," he said, "by mere spasmodic appeals to the charity of the benevolent. That is hopelessly inadequate as a remedy. You might as well try to run the Army and Navy by voluntary subscriptions. If you depended for the defence of our shores upon mere eloquent appeals to the patriotism and the sympathy and the humanity of the people, you could not build or maintain a navy of Chinese junks. In the same way you cannot get rid of poverty and wretchedness and bad living by mere appeals of this character. The community, as a community, will have to deal with them with the whole of their might. It is the community that alone can command the resources to drain the morass of wretch-

edness, so as to convert it into a verdant and fertile plain."

Nor is it possible to abolish poverty, continued the Chancellor,—and here he struck a note which few men dare as yet to sound, either in England or America—or even to ameliorate its horrors, without restricting the privileges, reducing the powers, and leveling the incomes of the well-to-do and wealthy. Any idea that the poor can be relieved, without at the same time entrenching upon the rich, is simple folly. The valley cannot be "exalted," save as the mountain and the hill are "made low!" "It is idle," he said, "to attempt to deal with a colossal problem of this kind unless those who are well-to-do are prepared to make sacrifices. You cannot touch any evil in this country without finding that there are interests that have stuck their roots deep into it and are flourishing even upon its very putrescence. The great law of Christianity is this—'You cannot redeem those who are below except by the sacrifice of those who are above.'" This fact is perpetually dodged, but inevitable it is all the same!

And now, asked the Chancellor, coming to the main subject of his speech, what is the duty of the church in the face of these crying social evils of our time?

It is not the duty of the church, he replied, to support any particular political parties, or to advocate any particular measures of reform. Nor is there any danger of the church being led astray in this regard in entering the field of social action. "Our foreign policy," said Mr. Lloyd-George, in a splendid passage, "is outside of party influence, because it involves our national honor. But so do slums! So do public houses! After all, it is as deep a stain upon the national flag that its folds should wave over slum-bred and half-starved children, over ill-paid, ill-fed, ill-housed working men and women, as if it were to wave over defeat in a stricken field." The church need have no fear, therefore, of getting entangled in party brawls in grappling with the social problem. Keeping clear of all merely partisan issues, the church must discharge that "task which the Master came here for—to lift the needy from the mire and the poor from the dung-hill." Mr. Lloyd-George took particular pains to emphasize, at this point, that he did not agree with the view that the church was concerned solely with "spiritual things." Those who take that view, he said, repudiate the precepts and doctrines of the greatest disciple, whose first act, on founding a church, was to establish a fund for the care of the poor. Those who hold this narrow spiritual view are false to the traditions of Christianity!

The social responsibility of the church, therefore, is evident, according to Mr. Lloyd-George; and from this point of view, he insisted, there are two things at least which it must do.

In the first place, the church must insist on the truth being known, and being told, about the social wrongs of the times. Here, for example, are the reports recently published of housing conditions in rural Wales—conditions, in one of the healthiest and wealthiest parts of the world, where land is fertile and population scant, which are a disgrace to civilization! Here are cottages reeking with tuberculosis—damp, wretched, dark, dismal abodes. The plague of consumption, in this open country, is sweeping away men, women and children, at the very period of their lives when they ought to be full of vigor, strength, usefulness and service. It is rather hard, is it not, that women should be condemned to death for the sole crime of sticking too closely to their homes, and that little children should have the germs of death sown into their systems by the abominable conditions into which they are born! Now, the church, said the Chancellor, must have responsibility for these things. It is not for them to draft Housing Acts, but it is for them to call attention to the facts, and then create such a moral atmosphere that the rulers of the country, whether in Parliament or in the municipalities, will themselves not only engage in reforming these dire evils, but will find it impossible not to do so! Let the churches hunt out indecent conditions, let them expose them, let them drag them into the light of day, and thereby compel social action! "I shudder to think," said Mr. Lloyd-George, "what would happen

in these valleys but for the fact that they have hundreds of churches and chapels whose influence sweetens the atmosphere. But their duty does not end here. They really ought to take the greater responsibility in the matter of removing the cause."

In the second place, the church must contribute to the solution of the social question by inculcating that spirit of self-sacrifice, without which it is impossible for any nation to deal with gigantic problems of this kind. The upper classes must be persuaded to make sacrifices—to give up their special privileges. If they are not surrendered willingly, for the sake of the common good, then it is inevitable that, sooner or later, they will be seized violently for the sake of the same cause. Present inequalities of possession cannot continue. The change must come, if not by the sacrifice of a few, then by the self-assertion of the many. This is said to be talking Socialism, said Mr. Lloyd-George—to be setting class against class. "Let us get rid of these cockatoo phrases. Let us get down to real, terrible human facts, writhing and seething below. Let us tear from this pit of wretchedness its flimsy covering of phrases, so as to reveal its mass of human agony. Let us say that it is the business of the church to insist upon the facts being known, upon every man realizing his own responsibility, upon every man realizing that he must sacrifice in order to help."

Concluding, the speaker said, "The church cannot stand by with folded hands, while millions are in despair. I wonder what would happen if, during the Christmas time, those who have been sitting comfortably enjoying their Christmas dinner found at the height of the festival an invisible hand sliding a panel in the wall and opening a window and showing them another household of men, women and children like themselves, no worse, some of them probably better in all the essentials of character, huddling shivering in wretched dens. I tell you what would happen. Merriment would be frozen in every heart. The conscience of the nation would be aroused as it has never been aroused before. The demand would arise from every quarter that our rulers should do something to rid the land of this pestilence of wretchedness. It is the business of the church to open that window—to keep it open—to keep our eyes steadfast—until the spectacle of wretchedness, woe and despair shall have been transfigured into one of happiness and of hope."

Our Readers' Exchange.

"OUR DENOMINATIONAL IMPRINT."

The Editor of UNITARIAN ADVANCE:

Dear Sir:—I have just read your symposium on the use of the Unitarian name on our denominational publications. I feel moved to add a few words because I have had some experience with the tracts and other literature mentioned. It was through those humble messengers of truth that I learned where to find the religious home that is congenial to my mind and spirit. Others I know have had the same experience. It may be common.

The fact that I wish to emphasize is that the *Unitarian* imprint challenges attention and secures a reading of the literature. Were it issued under some neutral name—"The Society for the Propagation of Religious Truth" or "The Boston Press" or some other—it would be classed at once with the ordinary tract literature. As such it would be carefully avoided by the average man. But *because they are definitely Unitarian,* our publications attract attention. When I was a lad in the orthodox church I heard Unitarianism denounced. The first time I saw tracts bearing the *Unitarian* name I eagerly secured them and sent for more. Had I not *known* they were of Unitarian origin I should have passed them by. Another feature of the case is worthy of mention. If I had read these tracts without suspicion of their Unitarian origin and been infected with heresy that had put me at variance with my church, what would have been the result? I would have been alienated from loyalty to my own church teachings without knowing any other church with whom I might affiliate. I might have been an unconscious

Unitarian, uncomfortably situated, and wondering where I might find a church of congenial faith. The fact, however, of a responsible body like the Unitarian churches issuing this literature was an assurance of religious fellowship. I am sure I should have had less respect for the Unitarian churches if they had sought to convert me to their views by literature that discreetly veiled its origin. I have had literature from Mormon and other sects that pursued this method and it always appeared Jesuitical and deceptive. If our churches, homes or books are *Unitarian* let us say so with no uncertain sound and make the name honored and loved wherever it is known. If there be a better name to define our views or to designate our movement let us adopt it, but by whatever name we are known, let us frankly and boldly make it stand for whatever is true and good. If bigotry bars the door to the entrance of our message under our own colors let us wait patiently and not seek to obtain an entrance in disguise.

My own opinion is that all of our literature should be published in the most attractive form and that the *Unitarian* imprint should be made as prominent as possible. I know many people of Unitarian views who for policy refuse to bear the name and seek refuge in ambiguous pharaseology and a strong orthodox church. When such people dare to think clearly and frankly confess that their religious faith is Unitarian and not Methodist or Presbyterian, they will experience "growth in grace" and a new sense of moral vigor. A flabby, gelatinous and sprawling liberalism that is everything in general and nothing in particular, never gets anywhere nor does anything worth while. Only people with positive convictions do things in the great adventure of life. Let us not in any way imitate the pseudo-Unitarianism that masquerades under the banners of orthodoxy. If we stand for the principles of a great religious movement and faith, we should make them clear in our literature and stamp them with the name that defines them in the history of religion. If they are *Unitarian* let them be called so and not "Liberal" or "Modernist" or any ambiguous name. If the word "Unitarian" does not suitably define our movement, let the churches adopt a better, but while we bear the name, all our publications should also. Yours truly,

W. A. VROOMAN.

Winnipeg, March 14.

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THE BOSTON BOOK ROOM.

Editor of the UNITARIAN ADVANCE:

I infer from some experience I have had recently that my Boston friends consider the subject of the Unitarian Book Room for Boston Headquarters as settled and closed, either for information or discussion. But I fancy this is not your view, so I would like to call attention to one central fact, and the most important, which has not been duly considered.

A Supply Department of Unitarian Literature is a much better title than "Book Room." The latter suggests a local counter and local trade. What is asked for in a "Book Room" means a supply source for the whole denomination. To Boston and vicinity such a Department would be a convenience; to the Unitarian constituency at large it is a necessity. Boston people have abundant facilities for finding publishers' names, and for ordering books; but Seattle, Denver, St. Louis, Louisville, and all similar places are entitled to a denominational centre, where, with a minimum of trouble, the members of our churches, or inquirers, can obtain Unitarian literature, by simply sending the titles of books. To provide this centre is wise administrative procedure, and by sagacious arrangements, there need be no loss of money in the conduct of affairs.

I say this from my experience in the administration of the Unitarian Book Room for four years. The chief business, and the chief revenue are not from Boston but by mail orders. They come from manifold sources. And our touch with the wide world of seekers for truth, inquirers and adherents alike, is made vital and helpful. Such a Department exists in every denomination, and is needed more by our faith than by others less pioneer. It is not so much a matter of new books as of old and standard ones,

those by our leading Unitarians.

As one illustration of my point let me cite what is at my hand,—the books of Dr. Estlin Carpenter. In my time we sold scores of copies of this author's "Three Synoptics," and "Palestine when Jesus Lived." They were wanted, and our Book Room supplied a valuable demand. Last year the whole account from London to Boston for such books amounted to only about two dollars; which means that few if any in America will spend time and money in finding out how to get such helps. It is the same at home. The Unitarian man or woman at Nashville or New Orleans will not order in the dark.

I repeat,— a Department of Supply of Unitarian Literature is a necessity for our work and progress; it knits the constituency together, while providing material for our ministers and the laity. How it should be conducted is a question of methods. Perhaps by the Unitarian Association and S. S. Society together, in such detail as seems fair. Such a Department might be in a small or large room, and it would not require any experts to run it. Speaking for the good of our cause, I plead for a General Supply Department of Unitarian Literature, at our Headquarters in Boston.

EDWARD A. HORTON.

London, England.

WHEN I PRAY.

BY HARRIET LAKE-BURCH.

Lord when I pray, let me forget my need;
  Let me forget the burdens in my hand,
And come to Thee out of my spirit, freed
  From sacrifice and pain on sea and land.

Let me but lean my attitude of soul
  Unhampered by a threading of alloy,
Into thy splendid presence as a whole,
  And so receive my recompense of joy.

And let the gleam gild all the holy place
  Wherein I spend these precious hours of mine,
Till I shall feel like Merlin, face to face
  With common things revealed to be divine.

Humboldt, Iowa.

AN APPEAL.

From the Unitarian Sunday School Society.

An interesting situation has arisen in the affairs of our Society, of which we deem it our duty to inform you, and in which we ask your co-operation.

You are aware that the income of the Society rose, last year, from $6,000 to $9,000. You will also remember that it was voted at the last Annual Meeting that our income this year should reach $12,000.

A few weeks ago, a great-hearted Unitarian layman said: "You are sure now of $9,000 during the present year. You need $12,000. You ought to have it. You *must* have it. I will be one of ten men to make up the last $3,000, if necessary."

THE TEN MEN HAVE BEEN SECURED.

Now, there are two ways in which we may receive this favor,—a wrong way and a right way. We may relax our efforts, depend upon regular sources to supply again last year's income, and, just before the Annual Meeting, call upon these gentlemen for the balance. That would, indeed, give us our needed support for the year. The next year we should probably fall back to the lower figure.

That would be bad policy. It would be worse, it would be morally wrong. These gentlemen are among the noblest and best-known among us. They have done more—much more—than to agree to be assessed (in addition to generous gifts already given) if necessary. They have testified to their interest in religious education. They see that the future of the church lies with the children of today. They have expressed in the clearest way their confidence in the Unitarian Sunday School Society. Let us match their generosity with a renewed devotion. Let us respond to these tokens of confidence by showing that their trust in us is not misplaced. WE MUST RAISE THE FINAL THREE THOUSAND DOLLARS!

We want ten persons to give one hundred dollars each.

We want one hundred persons to give ten dollars each.

We want one thousand persons to give an average of one dollar each.

We want ten thousand Unitarian men, women and children to give us—what we want as much as we want money—their "God speed!" Our work must rest upon the many, not the few. Our chief asset must ever be the good-will of our people.

The financial year closes April 30. What is done for this year must be done by that time. We have a great task before us. All working together, we can do it.

Faithfully yours,

WILLIAM I. LAWRANCE.

THE TWENTY-FIFTH ANNIVERSARY OF THE NEW YORK LEAGUE.

NOTHING quite like it had ever happened for Unitarians in New York before. The Unitarian Club could never do it; and the ladies never discovered that they could do it, until they had been doing other effectual but modest things for twenty-five years, and then resolved upon this jubilant demonstration. But for charm and brilliancy of social intercourse, for the honestly exhilarating triumph of "a big and buoyant crowd," and for the tonic inspiration of enthusiastic and stimulating speaking, nearly all focused on an exuberant expectancy of resolute things to be adventured in the near future, that should be more than talking—the banquet of the New York League of Unitarian Women held at the Hotel Astor on the evening of March 25th, in celebration of the twenty-fifth anniversary of its organization, will long be remembered as a transcendently unique event.

A very social "Reception" preceded the Dinner, which was served not so much later than the advertised hour as sometimes happens. The hall was quietly but tastefully decorated. The tables had to be gathered rather snugly together to get all of the "four hundred and fifty" in, and the waiters performed their functions with a deft celerity that sometimes embarrassed and dismayed the dalliant conversationalist:—which was necessary doubtless, as speaking must begin promptly to give full time to a somewhat long program.

One must note, by the way, the rare magnanimity which characterized the makeup of this program prepared to express the joy of the ladies of the League over twenty-five years' achievement of growth. Women can talk; and the Unitarian fellowship is abundantly rich in women gifted with the grace of silver utterance. But the gold of silence seemed the preferred manner of exultation in this celebration. All the speakers but one were men,—and the one woman speaker spoke charmingly about something else!

The President of the League, Mrs. Claude U. Gilson, presided with much grace and wit,—with other modes of wit joining the crowning grace of felicitious brevity,—a toastmaster's rare achievement! The Rev. Antoinette Brown Blackwell offered prayer; and after dinner was eaten and the tables partially cleared, speaking began with a gracious word of greeting from the president—and a definition. "A Unitarian," she had been told, "is a person who is half the time making fun of himself, and the other half, pulling himself up by the roots to see how he is growing." But the New York women propose a campaign which will help people take Unitarianism seriously, and rejoice in an enthusiasm of growth which is not timidly self-conscious but insistently eager. Then Dr. Robert Collyer was introduced—to tell a story. It was a "true story"—of the first time that he heard a woman preacher,—in his old anvil days, when he was himself a local preacher in Pennsylvania. The "woman preacher" that he heard was hardly more than a slip of a girl, but she preached a sermon that converted him—to woman's right to preach. "And the woman is here," he said, "here by my side, tonight: Rev. Antoinette Brown Blackwell," and very touching was Dr. Collyer's reference to their sharing of old age's vision and faith and serene expectancy. The audience rose in greeting the venerable preacher of the Church of the Messiah, and again when Mrs. Blackwell's name was spoken and she arose to stand beside her old-time friend, and the applause was very genuine and heartfelt that greeted both.

Rev. Samuel A. Eliot, D. D., president of the American Unitarian Association, was the first formal speaker, and brought cordial greeting from the "comradeship-at-large." "We make grateful acknowledgment," he said, "of the pluck that initiated and the sound judgment and dauntless devotion that have carried on the work of this organization. We rejoice in the far-seeing and audacious vision of the founders of the League and in the vigilant leadership of the successive presidents and officers. I am sure I speak for this entire company when I salute the New York League of Unitarian Women

on this brilliant and auspicious occasion. Twenty-five years means that the League has entered into an honorable tradition,—into a majority of successful accomplishment. It is old enough to unite something of the maturity of experience with the elasticity and optimism of youth. You can join together the good of the past and the new methods and measures and hopes of our own time. The power of any life, I have often been told, can be justly measured by the union and the proportion of its sense of continuity and its sense of new beginning.

We are all optimists here tonight. We are all rejoicing together in a cheerful religion,—a religion that puts us into sympathy with the sweetness of domestic love, the joys of friendship and fellowship.

The next thing is always more interesting than the last thing. The best things in life are the things that are promised. That is what has made it possible for the souls who have loved the associations of the past to break from it to face the hardship of difficult adventure.

So as we meet tonight our heartfelt congratulations are for this noble band of women. Let us rouse in ourselves the new spirit of prophecy. Follow the ideals of freedom and of brotherhood and of us all, that some how through us we may inspire men that they may have life and have it more abundantly."

Mr. Emerson P. Harris, president of the New York Unitarian Club, was the next speaker. He approached things from a strictly business man's point of view. The women of New York, he said, are to be congratulated on their determination to put energy into a campaign of forward movement for Unitarianism in New York City, and they challenge us to an exhileratingly "aggressive Unitarian policy" which proposes that we carry religion to the people, instead of waiting for the people to come to religion. Mr. Harris proceeded forthwith to make a comparison between the ways in which the "commodities of the market" are brought to the public, and the ways in which religion is presented to the people who need it. We are spending in this country something like six hundred millions a year for advertising—more than one-half the product of the printing presses goes not to books or literature,—but to advertising. One hundred dollars a year goes to each family of us to persuade us to buy what we need to buy to live—one hundred dollars a year to persuade us to buy material things rather than spiritual,—to persuade us to high living and plain thinking! How is it about the distribution of religion? How do we try to bring that product to the people who need it? What is our selling story? What our method of efficiency in marketing our spiritual riches? Mr. Harris had some interesting statistics to present on the cost of religion, under present conditions. Every Unitarian family of five in New York City occupies about $10,000 worth of church, and in our aided churches it costs about $120 a head to give each soul the religion which these churches render. Isn't there something wrong here? Can we not devise some better business method of efficiency for our church work that may have some of the shrewdness, if something more of consecration than the spirit of the man in the street who has goods to sell, and fairly hurls them at the public to make them go?

Miss Natalie Curtis was the next speaker, and with much charm and earnestness of spirit she set before us the story of the American Indians, their problem, their wrong, and their possible way of development.

Rev. Thomas R. Slicer was then introduced to speak of "Simple Loyalty." He said he had never got entirely over being a Methodist, and the spirit of simple loyalty was the secret of their success. With ready wit he took up some of Mr. Harris's propositions, and tried to turn them to new suggestiveness. The essential thing to strive for is that the Unitarians worshiping in our churches "who cost so much a head," be made worth what is spent upon them.

No speaker of the evening was more enthusiastically received than Rev. William Sullivan of the Ethical Culture Society, who, it is hoped, is soon to enter the Unitarian ministry. Dr. Sullivan was formerly a Paulist Father in the Roman

Catholic church, and in his notable novel entitled *"The Priest"* has depicted something of the spiritual experiences of a man reborn in the new life of "Modernism" through contact with liberal religious ideals. We regret that we cannot reproduce Dr. Sullivan's stirring address which received a long prolonged and ringing ovation. "From what I have known of Unitarians" he said, "they are a people of infinite expectation and enthusiastic hope. They are the most consistently optimistic people that ever were. The fact is that so eager is this confidence that I sometimes wonder whether you Unitarians ever know the pleasure of doubt; whether you have ever felt that delicious thrill of horror in the fear that this splendid pyramid of religion which is always standing on its apex is going to topple over. It is because of this that your liberal faith is fit to become a reconciliation of the seemingly antagonistic elements in modern spiritual needs:—this faith in an ultimate substance of religion as something which cannot be legitimately doubted unless life itself is doubted. I think that if ever there should be written a life of Christian reconstruction nothing of the religion of the world can be subject for legitimate doubt.

The history of the divisions of Christendom read like the progressive chapters of arithmetic: First there was a very simple sum—"in the beginning;" then addition, then sad subtractions, multiplications, divisions,—and remainders that were broken into many fractions,—many of which were exceedingly improper. Finally these various fragments run along in parallels; and parallels never meet. But along comes a mathematician who says "parallels do meet—in infinity!" And the name of this mathematician is Unitarianism. What wonder that your hope is buoyant. Speaking as one who has found the liberal fellowship an open door of hospitality when there was no other door which conscience would suffer me to enter, I congratulate you on your mission, confident that you shall prove to the world what the wide world waits to see, that a religion that is free can also be enthusiastic, that the man that is fearless can also be devout."

Rabbi S. S. Wise, D. D., of the Free Synagogue, was the next speaker, and brought the congratulations of a kindred household of faith. Today we are asking more of religion, he said, than we did a generation ago. Once upon a time we thought it wonderful that we should reach an end of religious wars. Later we learned the lessons of religious toleration; now we insist on more than toleration,—the fellowship of sympathetic service. We do not seek that all churches should be reduced to one church; but that every distinctive communion, adhering loyally to its own traditions and ideals, should yet find through them a common ideal of service and consecration.

We should become more and more tolerant. But of some things we should never become tolerant:—never tolerant of the wrong. I can foresee that the time must come when your churches and our synagogues must stand resolutely together to wage battle against certain tendencies of the time because they are wrong, because they are irreligious, because they are un-American. My own look ahead for religion is this: I want the churches of the world to be unified by a great and compelling purpose. I want the churches to assume leadership of all the forces that make for righteousness on the earth. In illustration of his point Dr. Wise told of the attitude of the churches in Lawrence at the time of the recent strike, the result of which is that the whole laboring class has been alienated from the churches there. We want our churches to be of a different type; to work together for a more liberal purpose.

The last speaker of the evening, Rev. Edgar S. Wiers of Montclair, was introduced by Mrs. Gilson as the Young Navarre of our liberal faith. Mr. Wiers' address was graceful, forceful and winsome. He spoke of the new spirit astir in our churches. Twenty-five years ago "Robert Elsmere" had just been published and everybody was concerned with problems of biblical interpretation and criticism, and liberalism had its great message in terms of the larger spirit of truth enquiry. Today another range of problems interests society. Everybody is concerned about the problems of social

justice, social readjustment; and the liberal church must meet the demands of the time in terms of social service and social progress. We cannot evade the issue: we must deal with the problem of today in the spirit of today. We must lead the world in the meritable pathway of the world's crying need of progress.

———o———

THE MESSAGE OF THE ZEITGEIST.

Hark!
The Song of the Earth in the grass,
The Song of the Light on the wheat,
The beat of the footsteps that pass,
Mysterious, lingering, fleet;
I stand by the highway of life,
Murmurous, agonised, sweet—
The Song of the Earth in the grass,
The Song of the passing of feet.

Hark!
To the cry of the Slum, as sodden, and blatant, and mad,
It growls as the wild brute growls, is sad as the sea is sad:
Stand by the River of Life that men have dammed to a swamp,
To hear the wailing of babes rise up from the ooze and damp,
To hear the crying of girls, white hands that flutter like ghosts,
Faint hands that wave to the sunlight, droop, are weary, and lost.

Hark!
The Song of the Earth that is Man's,
The Song of the whirr of the wheel,
The Song of the flail and the fan,
The screaming of steel upon steel:
I stand by the highways of life,
Pride passes, and conquest, and tears,
Pale children warped in the strife,
Worn slaves of the merciless years.

Hark!
The Song of the healing of strife,
The Song of the tide on the turn,
The beat of the coming of life,
The call of the quick hearts that burn,—
True hands that have tended the fire
Since fire was a spark in the clod,
True hearts that are faint with desire,
For the weal of the world of God.

For the Weal of the World of God,
"For the other half of My Worldhood,
For the Word that is Service and Life,
The Word that I gave to my mothers
The Rune of the healing of strife,"—
Saith the Overlord of the Ages,
"The women have borne my woe,
To the women I give My message,
Will ye let My women go?"

K.

THE NEW YORK LETTER.

THE Lenten season means no departure from the accustomed way in our free churches but it coincides with the period of their busiest activities. Easter marks the crest of the wave and the great rising swell and gathering power of the forces is at no time more apparent than as the winter merges into the spring. A very definite occasion marks the season and focuses the attention of the liberals of the metropolitan season this year. The Twenty-fifth Anniversary Dinner of the New York League, elsewhere described, is the observed of all observers and the best thing about it is that the ladies are making it not a *"terminus ad quem"* but a *"terminus a quo,"* a starting point for "a vigorous, all-together, Forward Movement." It launches a propaganda for the spread of Unitarian ideas by a campaign of systematic and continued advertising of our literature, our churches and our headquarters in leading New York and Brooklyn newspapers. The ladies are undertaking to raise $2,500 for this purpose. The directors of the Conference have met the proposition of the League half way and it has been agreed that after September 1st the Unitarian Headquarters shall be under the joint control of the Conference and the League and that the clerk shall devote one-third of her time, if necessary, to Alliance work. An ideal person for this work has been found in Miss Wentz of Meadville who is at present in the Tuckerman School and who combines trained business ability with Unitarian loyalty and enthusiasm. She will enter upon her duties at the Headquarters by September 1st.

Our busy ministers sacrifice all their time to the many engrossing activities of the broad ministerial work of today. The dean of the group, Mr. Slicer, has hearkened to advice on the conservation of strength to which he has always turned a deaf ear hitherto. But his activities would still appall almost any one but him and include his important work at Cooper Union, the chairmanship of the national committee on the censorship of the moving picture films, and the chairmanship of the new committee on Prison Labor Reform and he has just been elected the president of the Liberal Ministers' Luncheon Club. It is said by those who sit in the pews at All Souls' Church that there is a power and impressiveness in the sermons that is rare and potent.

Mr. Holmes is paying the price of too large a measure of devotion to many a good cause. His voice has begun to tell the stress of much speaking and he is under the doctor's orders to do no speaking whatever except at his regular Sunday morning service which is a brand plucked from the burning for at first the prohibition was absolute. There is no indication of any organic trouble and a period of rest will restore full strength. The fire which broke out in the Church of the Messiah one Saturday would not have involved much loss had not a fireman's blunder in smashing the large rose window to permit the escape of the smoke, other windows being equally available for

smashing, meant the destruction of a beautiful and costly and irreplaceable window which fitted into the new plan for a series of windows. The damage has not meant the suspension of any services in the church. It was characteristic of New York that while the fire was still burning one of the church officials was called up by a real estate dealer who made an offer for the lot. But even fire cannot rout them from the place where they have chosen to accomplish their work.

The vigorous life of the Lenox Avenue Church surges on. Dr. Wright is busy with the series of lectures which he makes a feature of each winter. These are delivered in one of the large New York hotels. The Washington Heights Church under the leadership of Mr. Goldsmith grows in substantiality and has gathered a group whose loyalty ensures its success. It has added an active Men's Club to its activities. The Bronx section has been studied by the Conference Secretary but the conditions do not warrant any attempt to start a new movement. The same has been found true of Forest Hills, Long Island, where a like investigation has been made.

The First and Second Unitarian Churches of Brooklyn are holding Union Lenten Services at the Church of the Saviour on Wednesdays at 5.15. These are mainly musical but Mr. Lathrop and Mr. Dutton alternate in brief addresses, one each time, on "Christian Meditations" and have discussed in order Augustine's "Confessions," Thomas A. Kempis' "Imitation," Pascal's "Thoughts," Law's "Serious Call," Bunyan's "Pilgrim's Progress" and John Woolman's "Journal." Miss Padgham also has a series of Lenten services in the Rutherford church which find devoted attendants.

Mr. Greenman is beginning a series of lectures on Dante under the auspices of the Alliance of his church. These are to be preliminary to a Dante Class which will begin the reading of the Divine Comedy in the autumn. Mr. Wiers has recently completed a series of four lectures on Dante before the large Women's Club of Upper Montclair. The Dante Circle of the Montclair Church after three years of faithful reading has completed the reading of the poem and will be transformed into a "Faust" Circle in the fall.

It is interesting to record in connection with the coming visit to America of Abdul Baha, the inspiring leader of the growing Bahai religion that three of our churches have had the invitations they have extended to him accepted and that he will speak at the Church of the Messiah, at the Brotherhood Church in Jersey City and at the Montclair Church. The Brotherhood Church maintains its hopeful start and reaches the people. The Summit Church is starting a building fund.

Elizabeth has auspiciously opened a new pastorate. With Dr. S. A. Eliot preaching the sermon, Mr. Badger and Mr. Grant making the charges to the minister and the people, Mr. Lathrop offering the ordaining prayer, Mr. Barrow offering the invocation and reading the scripture and Mr. Wiers extending the right hand of fellowship Rev. Lief Huseby was ordained on Tuesday, March the fifth. Mr. Huseby is the fourth minister to be installed within a year in the little group of Unitarian churches in Northern New Jersey, his associates within the year being Mr. Ives of Summit and Jersey City, Mr. Barrow of Ridgewood and Mr. Swisher of Passaic. Mr. Nickerson's resignation at Plainfield means yet another change. He is the dean of the Jersey ministers and his friendly presence will be sorely missed. The genius of friendship is his in largest measure. His plans are for a period of travel abroad. He has been the President of the Liberal Ministers' Luncheon Club during many of his fifteen years of pastoral service in Plainfield and as its presiding genius has stamped it with his own graciousness and geniality.

Mr. Hunt has been in the Orange Church but one year less than Mr. Nickerson has been at Plainfield and has made himself invaluable in the civic and social welfare work of that city. Both Mr. Hunt and Mr. Nickerson are among the directors of the New Jersey State Conference of Charities and Correction and Mr. Hunt is active among those preparing for the Conference which meets this year in Orange. Mr. Hunt is the President of the Children's Aid and Protective Society of the Oranges which during the past year cared for 627 cases of neglected and abused children.

Rev. Leslie Willis Sprague who left the Unitarian Church to join the Ethical Culture Society and who has been the assistant to Rev. Edward F. Sanderson at the Church of the Pilgrims in Brooklyn for some time has resigned that place to become secretary with the New York City Federation of Churches and Religious Organizations.

The Montclair Church is developing itself into a neighborhood center. Its summer playground which will be continued gave it its start in this direction and is being continued with a girls' sewing school which numbers over seventy members. Two clubs are being started among the boys. All these reach those who have no connection with the church. The church is also studying the problem of popular recreation, has a successful folk dancing class, may try moving pictures and possibly other recreational features for those who have no such opportunities. Under the auspices of the Men's Club a most successful meeting was held to start a co-operative movement on the lines of the Rochdale Plan. A crowded church awakened enthusiasm, and with shares at $10 each and none allowed more than ten, $4,300 was subscribed on the spot. This has since been made a community affair and will be open soon. A goodly number of the church people have joined to have a part of their home reading in common and are all reading Epictetus, Marcus Aurelius and Seneca and making this "A Year with the Stoics."

There are some interesting new possibilities in this field which are to be studied. The work at Poughkeepsie seems to be getting established. The conference will assume charge of the monthly services there during the

months when the College has a recess. The college girls and the townsfolk will co-operate. At Gouverneur services are temporarily suspended. New Jersey has at least two fields which look promising for forward movements in the near future.

And in the midst of such details of work in the different fields there is slowly emerging a new type of Unitarianism which is nearer to the needs of our own day, which understands people as it never has before, which strives to make its contribution to the solution of the perplexing problems of social life as well as those of the individual life and which with all the zest of this hazard of new fortunes has a thrilling sense of its mission and its sure success.

EDGAR SWAN WIERS.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

THE last meeting was held on March first at All Soul's Church, 4th Avenue and 20th Street, New York City.

The principal speaker of the day was Prof. George A. Coe, of Union Theological Seminary, whose address was upon Recent Phases of Sunday School Reforms. He said the Sunday School started as a charity movement to reach the poor children who were not being brought into the church by their parents. It became more and more general as an avenue for the study of the Catechism and Bible and continued in this line until the middle of the last century. The modern phase of the organization belongs to the fourth quarter of the 19th century. The moving thought of the old school was to transfer to the minds of the children a great rule expressed in the Bible for right living. Now the idea is to give to children a religious education. The Bible is one of the great means to that end but there are other means as well. The coming of the idea of an adequate religious education for all children was revolutionary—and it may now be said that the battle for this point of view has been won although there are some who do not believe in it. In 1903 the Religious Educational Association was formed and was successful. In 1908 the International Association was organized and introduced progressively graded lessons. It is the desire to treat the child as an individual. In the public schools it is becoming more and more impossible to give any definite religious instruction. Our statesmen in an early day chose wisely to separate the church and the taxing power and thus laid a firm foundation for religious liberty. It is possible for the public schools to teach ethical justice but not definite religion. It follows if we are to have a religious civilization somebody must provide a religious education. We of the Sunday School workers must provide this education for the whole country, we must "Laugh at impossibilities and cry it shall be done." We must have a militant church.

The religious news report was given by Mrs. N. J. Bishoprick and included among other things an account of the Men and Religion Forward Movement—the dedication of the new church in Marblehead to replace the one burned last year, and the 100th anniversary of the sending of foreign missionaries.

The philanthropic news report was in the form of a short but most entertaining address upon the Hindman School in Kentucky.

The collection of the day was for the Sunday School Society and amounted to $37.75.

The annual election of officers was held and Mrs. W. B. Donnell, of Orange, N. J., was elected president for the coming year.

Miss Slade extended an invitation from the Flushing Alliance to the other Alliances to meet them on May 9.

NEW BOOKS.

THE REVOLUTIONARY FUNCTION OF THE MODERN CHURCH, by John Haynes Holmes. G. P. Putnam's Sons, 1912. Pp. 264. $1.50 net.

I.

The reviewer's first word concerning this stirring book must be in commendation of its general soundness and sanity. There are of course paragraphs here and there against which a cautious reader will place marginal question marks: is this alleged fact well attested or that inference carefully drawn? A book to which such queries did not apply would be a miracle of accuracy and clearness of judgment. But one feels throughout one's reading of the "Revolutionary Function" that the author in the main does know his facts and is trustworthy in his inferences. It is a book to command the respect, if not always the agreement, of every fair-minded reader:—a serious, thoughtful, temperate, yet fearless and uncompromising discussion of the one great problem the church has to face today: the problem of social injustice; and it calls out in unequivocal terms for a radical reconstruction of the present system under which men are vainly trying to live together in an organized society.

II.

The argument of the book is as follows:

We are living in a time of "religious unrest.' Time was when the individual man seemed to be the center of gravity in religion. The universe, as it seemed, was created for and made to revolve around individual men. The State too, what was it but a body of men more or less loosely held together by a social contract? And so it came about that religion fixed its attention upon this individual man to save him. The author, it ought to be said, holds this valuation of the individual soul to be the "distinctive feature" of Christianity (p. 14) and claims that to save the individual "will continue to be the church's function so long as humanity endures." p. 13. See also pp. 17-18. Roman Catholicism developed its confessional, Protestantism in general its method of conversion, and liberalism its policy of moral education, each in its way seeking to redeem individual souls and all unmindful of the fact that no such isolated soul exists in all the world. But in the course of time men

have come to see that the individual is mainly constituted by his relations with a larger reality We have all become evolutionists for one thing, p. 42-59; and so we see man in certain constitutive relations with an "environment"; this, though it does not determine absolutely a man's destiny (for, happily, man has a "will" and may master his environment), does after all invalidate largely the individualistic conception of man and presents him rather as "an inhabitant of a material universe and a member of human society," p. 53. Evolutionism does strike a rather staggering blow against the "other-wordly view of man and his salvation."

For another thing civilization, as we all know, has grown steadily more and more complex in its character; industries have multiplied; machinery has come to take the place of human skill; trades have become more and more specialized;—until today every man of us is dependent upon the industry of every other, every man of us is but a cog or a screw in this vast industrial machine, a creature of this monstrous industrial environment which now sets us about, pp. 59-68. Hopeless, helpless dependence it is, too, for all except a privileged few!

Even so, "We are all members one of another" in a very special sense. "Disease" and "sin" are essentially "social" and their remedy consists not in the treatment of individual cases—though it is of course noble and humane to relieve the suffering and misery of individual pain here and there—but in the treatment of the social organism itself.

All of which serves to introduce the author's real thesis: the thing required by way of remedy is "social reconstruction." Look at all other measures of social reform—charitable relief, prevention of cruelty, etc.,—and you will find that they imply that the individual sufferer is responsible for his condition and that to relieve him is simply a "good Samaritan" way of forgiving him. In short such reform measures do not seek to remove from the social organism the cause of disease and misery and suffering; they only seek to relieve the pain once it has come to pass. The thing needed then is not charity but justice, not palliation but remedy, not reform but a "reconstruction" which shall be "fundamental" and "militant" and "revolutionary."

The author pleads with the church to become a factor of this social reconstruction, a builder of this new society. Let the church abandon its individualistic and adopt the socialistic conception of society; give up its silly denominationalisms; substitute for "other worldliness" this new kind of worldliness; replace dogma with brother-love; not be afraid of losing its sacredness by occupation with the secular affairs of this world; and above all cease to be an institution of a privileged class and become a forum of the whole people, a defender of humanity, a servant of democracy.

The church will not easily shake off its slothfulness and rouse itself to this great work. We may even have a new reformation, a new protestantism, a new church. But we may be sure that some day and somehow a church will come to be which will command the respect of all men to whom social justice and righteousness—these and these alone—are religion. To assist in the regeneration of society; to speak out fearlessly and unequivocally for a new order of society; this, as I gather from the splendid book under review, is the "revolutionary function of the modern church."

III.

No one book can answer all questions. I assume that this book is only introductory to much that is to follow from the pen of the same author. There are, as I have no doubt the writer is himself aware, two large questions not answered by this his first book. Let me merely raise these questions in closing my review:

1. Just what sort of "reconstruction" shall the church advocate? Many men will accept the author's main thesis: the thing ultimately required is not the noble, humane, organized methods of social reform now current in society but a radical change in our present system of living together. But what to do? *What* to advocate then? What kind of reconstruction shall the church favor?—socialism, single taxism, or what?

2. Does not this new and revolutionary idea of the function of the church carry with it a new and revolutionary experience of God? It does involve a deep and abiding faith in the essential goodness of human nature, pp. 134-138; the divinity of man. And later in speaking of Jesus as the prophet of this "socialized religion" the writer tells us that in this social "fulness of his divine perfection" this Nazarene was "something more than a teacher of spiritual truth, something more than a revealer og God." (p. 185. See also p. 191). And in the pages that follow this larger than God is called the *Christ*. (See pp. 196, 197, 198, 252, 253). Is Christ then to be the pragmatic God of the new church?—the Messiah, soul of Israel, soul of humanity? To say "no"—as probably most liberals would at this point—is that not practically to say that God simply has nothing to do with society? Our author, I think, feels this alternative subconsciously when he writes: the Messiah was "something more than * * * * a revealer of the presence of Almighty God." (p. 191.)

F. C. Doan.

The New Democracy: An Essay on Certain Political and Economic Tendencies in the United States: By Walter E. Weyl, Ph. D., N. Y. The Macmillan Co. 370 pp. $2.00 net.

This is a book of exceptional interest written by a man of vigorous convictions and much charm of diction. Thoroughly sane and wide-ranging in all his phases of thought, with broad vision and temperamental poise of judgment he is at the same time a thorough going "progressive" and apostle of definite social advance. The book falls into two parts; the first histor-

ical, the second (shall we say) prophetic. The historical part comprises a searching, almost brilliant, review of the formative stages of our American "Democracy," indicating the development of a spacious and assertive individualism, at first inevitable, wholesome and eager; becoming fixed, however, in a social and industrial estate not democratic and not free. Dr. Weyl does not believe that the Golden Age is behind us, however, and the way of progress is definitely not a return to the ways of the fathers. The part which a written Constitution with its paramount Supreme Court has played in its "checks" not only on folly and lawlessness, but on the natural evolution of new ideals is frankly and boldly defined; the "convenience" of the machinery of political parties to those not altruistically inclined is effectively set forth, and the futility of the older order of "reform-movements" most graphically described. For instance: "Occasionally the politicians became so flagrantly extortionate, and legislated so patently against the public interest that the mass of individualists forgot for a moment their farms and their businesses, their franchises and their bonds, and went in to "punish" the politicians. Sometimes the outraged public succeeded; sometimes it failed. In the long run it always failed. For after these electoral lynchings the righteous indignation passed, and the voters went back to their businesses, while the politician *remained* at his!" "Electoral lynchings" is indeed a master-stroke of characterization.

"The Evolution of the Plutocracy" is the title of the first part; and while its tone is never bitter nor its animus socially disruptive, its analysis is very incisive and convincing. The second part is entitled "The Beginning of a Democracy"; and we have called it a prophecy not simply because of its future-ward look, but because its tone is emphatically optimistic rather than pessimistic and philosophic rather than polemic. It has no note of revolution "Democratic civilization," says Dr. Weyl, "will progress even more through adjustment and education than through a war which aids one class and injures another..... What will happen will be a relative increase of influence by certain classes through the nearer attainment of the rule of the majority....We shall *grow* into democracy." "Opposed to the theory of democratic progress through impoverishment is the theory of progress through prosperity. It is the increasing wealth of America, not the growing poverty of any class upon which the hope of a full democracy can be based." For the key to the whole situation, according to Dr. Weyl, is the "Social Surplus,"—"our excess of social product over social effort, which renders ignorance, poverty and minority rule anachonistic, and gives our democratic strivings a moral impulse and a moral sanction." The new democracy involves the overthrow of plutocratic politics, industrial injustice and social maladjustment. In turn he discusses, therefore, "The Industrial Program of the Democracy," with illuminating treatment of the problems of trusts, socialism, conservation, trades-unions, and the like: "The Political Program of the Democracy," with careful analysis of the principles of representative government, its dangers and their correctives,—direct primaries, the referendum, initiative and recall; and "The Social Program of the Democracy," with ample discussion of new sanitation, and life-conserving functions of legislation and government supervision. The book ends with an inspiring chapter entitled "Can a Democracy Endure?"—and an adequate index.

SONGS OF THE WESTERN SEA: by E. S. Goodhue, M. D., San Francisco. The Blair-Murdock Company. 93 pages.

This daintly little volume of lighthearted verse comes from Hawaii, and is full of the sunshine and laughter of the western sea. The face of a sweet child ("a wee girlie") stands as frontispiece, and much of the verse is obviousy directed to the heart of rollicking childhood, verses dealing with Hawaiian traditions and folklore, as well as with the fruits and flowers, the landscapes and the vistas of the beautiful islands. Dr. Goodhue has certainly a facile pen, and the Blair-Murdock Co. have fashioned his book into a form of exquisite beauty.

CONFERENCE OF CHURCH WORKERS IN STATE UNIVERSITIES.

THIS interesting interdenominational conference, organized five years ago at Ann Arbor, held its fifth annual meeting this year in Iowa City, the city of the University of Iowa, on February 6 and 7, meeting in the Senate Chamber of the Old Capitol Building.

The Conference was fully up to the standard of the last two, with an excellent program discussing ways and methods of working with students. Sixty-eight delegates registered, in addition to whom many residents of Iowa City attended the meetings. The delegates represented workers at eleven State Universities; namely, Ohio, Michigan, Wisconsin, Illinois, Colorado, Minnesota, Missouri, Kansas, Iowa, North Dakota, and Nebraska. These delegates represented 10 different denominations.

The most striking paper of the conference was that by Professor E. D. Starbuck of Iowa University, on the preparation of religious leaders in universities and colleges. Reverend Henry Wilder Foote, Secretary of Education, was the only other Unitarian upon the program.

As a result of Rev. W. G. Tarrant's visit to South Africa, under the auspices of the British and Foreign Unitarian Association, a Unitarian church has now been started at Johannesburg. An English minister sent out to this new society has been well received, and its prospects are bright.

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Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

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President, Rev. William I. Lawrance.

Treasurer, John H. Edwards.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

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